



L.J.C. et M.I.

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## Manitoba Indians Plead For Equality Of Civil Rights

OTTAWA—Two uniformed leaders of Manitoba's 22,000 Indians said recently they want to be more like the white man. They also wanted more federal help on reservations for students, the aged and the unemployed.

Chief A. J. Cook of the Blood-vein Reservation on Lake Winnipeg, president of the Manitoba Indian Brotherhood, and Chief R. E. Thompson of the Peguis Reservation at Dallas, Brotherhood secretary, appeared before a joint Senate-Commons committee on Indian affairs.

Chief Thompson, in vigorous and strongly-accented speech, said he wanted Indian children to feel equal to white children. "I don't want people to turn back the clock."

He would like to see Indian children go to white schools off the reserve if federal assistance were available and parents desired. More Indians should become teachers, doctors and clergymen.

In a brief, the two chiefs asked the federal government to: 1. Provide free meals and clothing where needed for Indian children in schools; 2. Build institutions for the aged on reservations; 3. Take action to provide jobs for Indians at wages in line with those in "civilian" employment; 4. Pay a salary to band chiefs and councillors; 5. Increase al-

lowances paid Indian war veterans; 6. Pay compensation to Manitoba Indians affected by floods.

## Indians Must Give Answer

Regina, Sask. — The answer to the problem of the native Indians must come from themselves, decided Canadian Native Society in a meeting with Rev. Andre Renaud, O.M.I., director of Indian education, held at the YWCA.

A talk by Father Renaud prompted a lively discussion by members of the society about the confusion on the Six Nation's reserve, the need and ways of bringing about mutual understanding of all Canadians, and why natives should preserve and do research on their traditional knowledge which could be woven into Canadian culture.

President of the Canadian Native Society, Walter Balhead called the meeting, and A. H. Brass introduced the guest speaker. He was thanked by J. T. Anquod on behalf of the society.

## Education, Housing Will Solve Problem

TORONTO—Citizenship Minister Fairclough said Aug. 27 a generally higher standard of education and improved housing will solve most of the problems facing Canadian Indians.

She told the Women's Day luncheon at the Canadian National Exhibition that she bases her conclusion on a recent inspection trip to Indian reservations in Western Canada.

"Wherever we went the cry was for more housing," she said.

In the field of education, she said, the determination of the federal Indian affairs branch to provide a service is matched by

the eagerness of students and teachers.

### Schools Helping

The educational program for Indians was "producing increasingly successful results." In 1958 about 39,000 Indian students attended school, compared with 23,000 students 10 years ago.

Canada's 180,000 Indians, Mrs. Fairclough said, have many problems but must solve some for themselves.

"Evidence of his (the Indian's) increasing desire to do so is shown in several ways, not the least of which is the readiness with which the chief and band councils are administering the affairs of their respective bands."

They faced the same problems as the average municipal council in a non-Indian community. Housing, water, sanitation, welfare, education, medical and health service and provision for older Indians were all a part of the administrative tasks they performed.

### Veteran Missionary Dies in Montreal

Father J. B. Ducharme, O.M.I., 71, died August 17 in a Montreal hospital. Father Ducharme has served the Keewatin Indian missions in Manitoba and Saskatchewan for 37 years. He has published a prayer and hymn book in Chipewyan. From 1916 to 1949 he was resident missionary at Portage-la-Laoche, Sask.

R. I. P.

## Fr. Jacobs' Silver Jubilee

CORNWALL, Ont. — Rev. Michael Jacobs, S.J., pastor of the 3,400 Indians at St. Regis Village, Chenail and Cornwall Islands, was honored late in June on his silver jubilee of ordination. He was ordained July 1, 1934, at Caughnawaga by the late Archbishop Forbes of Ottawa. The celebration was anticipated in order that the school children might take part.

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Rev. Michael Jacobs, S.J., who has served as spiritual leader for Indians of St. Regis, Chenail and Cornwall Islands for the past 21 years, was honored by the children of St. Regis Village School on the occasion of his 25th anniversary as a priest. He received a basket of flowers and a purse of money following church services and luncheon. Father is seen accepting the gift from Alice Daye. Next to her is Keith Mitchell who read an address, and Louise Pauze.

(Cornwall Standard Freeholder photo.)





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# Christian Education For Indians

## Cranbrook Indian School Principal Addresses Union College Meeting

VANCOUVER (CCC) — The Churches in British Columbia should be more positive in their attitude towards the future of Indian education.

This opinion was voiced by Rev. James Mulvihill, O.M.I., one of the key speakers at the Indian Workers' Institute held June 25 to 28 at Union College at the University of British Columbia.

Speaking to representatives of several denominations, Father Mulvihill criticized Church groups for their defensive attitude in the matter of Indian education.

"For more than a century Catholic missionaries in B.C. have fought to protect the rights of Catholic Indians to a Catholic education," he declared. "Churches of other denominations have faced the self-same struggle. Together, we have succeeded. Thanks to the exhaustive efforts of our predecessors, Indian children in B.C. are still entitled to a Christian education. But how long will this last all the while the Churches, who have fought so hard for it, are so defensive in their attitude towards the needs of Indians for a truly Christian education?"

Father Mulvihill, who is principal of Cranbrook Indian Residential School and who has been in the field of Indian education for more than 20 years, said that the Churches had been sadly lacking in publicizing their efforts.

"It is a fact that most people haven't the foggiest notion about the complexities of Indian edu-

cation, or of the gigantic contribution made to this field by the Churches during the past century," he said.

"Consequently, when the public today see fine young Indian boys and girls graduating from residential schools in Grade XII they ask, 'Why can't these children attend public schools like anyone else?' They have absolutely no conception of the years of blood and sweat and tears contributed by both pupils and educators in the residential schools in order to bring them to this level."

On the question of integration at school-age level, Father Mulvihill said that in his opinion there were four conditions which must be fulfilled before such a program could be successful.

First, the Indian children must be accepted as equals; second, the teacher must be acquainted with the Indian mentality and culture; third, the white children must be ready to accept their Indian schoolmates in recreational and social activities; and fourth, the social and cultural level of the homes from which the Indian children are recruited should be about the same as that of the non-Indian pupils attending the same school.

"Until such times as these conditions are fulfilled in our public schools, the education given in the Residential Schools will always be far superior," he said.

Father Mulvihill urged the Churches to take a more active part in helping Indian high school graduates establish themselves in the cities.

"Our Churches should set up hostels in the larger centres to look after our own, otherwise they will be lost in every sense of the word," he declared.

"I am firmly convinced that Indian high school graduates need the kind of help and expert guidance the Churches can give them during this transition period. And if the Indian Department cares to call this segregation, or paternalism — then I say let's have more of it."

"We know the Churches have been criticized for the type of education they give to children in the residential schools," he continued. "But our critics are those who would have us believe that education is simply a matter of teaching the three Rs . . . I think it is up to the Churches to stress, over and over again, that education is much broader than mere schooling; that education is not, as is sometimes supposed, the exclusive domain of professional school men, and that the problem of Indian education is not primarily one of giving the Indian child the same schooling as all other children. It is the problem of changing the persevering Indian community into a Canadian community."

"Until such time as this ideal has been realized," said Father Mulvihill, "let those of us among the Church groups who have been actively engaged in the work of Indian education for more than a century, see to it that our voice and views are heard in the halls of government departments where such decisions are made and policies formed."

## On their own!

The Hon. Ellen Fairclough, Minister of Citizenship and Immigration and Superintendent General of Indian Affairs, recently made the following announcement:

"The 1,850 Mohawks of the Bay of Quinte became Canada's first Indian band to assume control over the expenditure of their own revenue."

The Mohawks, who live on the 17,142-acre Tyendinaga reserve just east of Belleville, Ont., can now issue cheques from their own bank account to cover spending from band funds. Formerly, Tyendinaga accounts were paid by the federal treasury from band funds upon resolution from council.

The Indian Act of 1951 permits a band to assume control of its own expenditures. A council must submit to the Minister of Citizenship and Immigration its annual budget for approval in principle. This year's budget of the Mohawks provides for repairs and insurance for band buildings, hydro and telephone accounts, salaries of band employees, a fire protection, relief and grants to scouts and ploughing associations.

The policy of the Indian Affairs Branch is to turn over to Indians the management of their own affairs in progressive stages while maintaining a responsibility to individual Indians to safeguard their assets in band funds.

The Tyendinaga band draws its revenues mainly from the lease of reserve lands and from government interest on band trust funds.

The announcement is both interesting and reassuring. In considering the rights of these Canadians, treaty money payments should be revised with a view to today's inflation.

COWICHAN BAND members on Vancouver Island have built their own "city hall," a community centre 40 feet by 80 that is a replica of the historic tribal centre known as "the big house." It will be used for council meetings, dances, community group socials and wedding receptions.

## Rights For Indians

The new parliamentary inquiry into Indian affairs will not complete its work quickly, but the spirit in which it is conducted will show at once whether it is on the right track. The text that should guide its course is that the rights of an Indian should be no less in any degree than the rights of any other Canadian.

The unpleasant fact is that this principle is honored neither in Canadian law nor in Canadian thinking.

The joint committee of 24 members of the House of Commons and 12 Senators has an historic mission to perform. It should chart a pathway by which Canada's Indian population can become wholly integrated into Canadian society, with equal rights and responsibilities. This will require a revolution in Canadian attitudes towards the Indians, possibly in the thinking of a good many of the committee members themselves.

Senator James Gladstone, first Indian member of the Senate, is co-chairman of the inquiry, along with Noel Dorion, a Quebec

member. He can be expected to devote full time to this important investigation, and his presence will serve as a reminder that much remains to be done to remove discrimination imbedded in Canadian law against Indians.

What Canadians are encouraged by law to remain on reservations, under conditions of segregation, with poor schools, poor housing and indifferent public services? The Indians.

What Canadians are compelled to live under a policy of apartheid? The Indians.

The committee will properly hear a long list of grievances from Indian communities across the country. They need to be given the fullest, sympathetic hearing. But the test for the committee is whether it has the collective courage and vision to commence the work of erasing from statute books the pernicious discrimination inflicted upon Indians from generation to generation, by callous parliaments and legislatures in the past.

A start must be made, and the new committee is the place for it.

## Personal Contact

Ottawa—Senator James Gladstone said July 9 Indians sometimes "encounter a cold formality" among men of the Indian affairs branch.

The native-born Indian of Alberta's Blood Reservation, only member of his race in Parliament, made the observation during a meeting of the joint Commons-Senate committee on Indian affairs.

Citizenship Minister Ellen Fairclough, under whom the Indian affairs branch comes, said afterwards she agrees with Senator Gladstone's statement.

The soft-spoken, 72-year-old senator read a statement which commended the work of the committee, of which he is co-chairman.

But at one point he said of the Indian affairs branch:

"I have always felt it should be a definite provision that any man holding an official position in the Indian affairs branch in Ottawa should have served for some time on an Indian reserve so that he knows Indians from personal contact rather than through official reports."



## First Mass At Fort Rae Commemorated

Fort Rae, N.W.T. (CCC) — Hundreds of Indians gathered at Fort Rae in the Northwest Territories recently to join in celebration of the centennial of the first Mass at the Roman Catholic Mission of St. Michel.

Most Rev. Paul Piche, Vicar Apostolic of the Mackenzie, was present at the service which honored those who have served at the mission since Father Grolier baptized 81 persons and established the Mission in April, 1859. Members of the Dogrib Indian tribe, who have been closely associated with the mission since its foundation, attended.

The history of Fort Rae, where the mission grew up, extends back to 1790 when it was called Fort Providence and was located between its present site and Yellowknife. It became Fort Rae in 1850, when it was moved closer to its present site. The post was named after a prominent Hudson's Bay chief factor, Dr. Rae, then resident at Simpson.

In 1905, Fort Rae was moved to its present site near the tip of the northwest finger of Great Slave Lake. Until 1872 priests made annual visits to the district but in that year Father Roure was stationed at Fort Rae. In 1911, Father Laperriere arrived and served 44 years before going into retirement.

## Gives Bear Skins

North Bay — Gabriel Anashinabi, 78-year-old patriarch of the Nipissing Indian Reserve, brought in two bear skins recently for new ceremonial hats for Buckingham Palace guards.

"I hunted them for the Great White Mother," he said. The bigger skin measured 70 by 76 inches.

Gabriel could have sold the skins for at least \$15 each to dealers here but preferred to donate them for the guards.

## 18 Indians Get Certificates In Leadership Course

Winnipeg, Man. — Certificates awarded 18 Indian men and women "for an intensive four weeks course in leadership" were given, as the first ones in 1956, by the Welfare Council of Greater Winnipeg. Neither the government of Manitoba nor the Indian Affairs branch of the federal government took part in the project.

W. B. Scarth, QC, River Heights MLA, who brought Premier Roblin's personal wishes, admitted he'd only learned of the course a few days ago. "The whole objective is simply wonderful," he exclaimed, handing out the certificates at YWCA.

Russell Robbins, welfare council president, said he was glad



Mission City Indian school graduates 1959: l. to r.: Wayne Bob, George Alec, Mary Peters, Patsy Campbell, Margaret Smith, Lorraine Adolph, Benedict Pierre.

## First Vocation From B.C. Coast Missions

A nineteen-year-old Indian girl, first vocation from the Coast Missions, received the Postulant's habit of the Sisters of the Child Jesus at an impressive ceremony held May 14 at the Sechelt Indian Residential School.

She is Jean Galligos of Sliammon Indian Reserve, graduate of both Sechelt and St. Mary's Indian Residential Schools.

Father William Bernardo, O.M.I., principal of Sechelt School, presided at the ceremony which was attended by Rev. Mother Dorothy, Provincial, Mother Michaela of St. Paul's, North Vancouver, the Sisters on the school staff and the entire student body.

Before leaving to begin her training at Sherbrooke, Quebec, Jean was pictured for the local press with Sister Mary Ann, S.E.J., a native Sister, former student at Lejac Indian Residential School. Sister Mary Ann teaches Commerce and Art at North Vancouver and has been in the congregation nearly 20 years.

## Mission City Indian School Graduates Continue Studies

Vancouver Province

Mission City, B.C. — Seven Grade 12 graduates — the whole class — at St. Mary's Indian Mission School will continue their studies at more advanced institutions.

Going to University of B.C. are Benedict Pierre, Marjorie Agnes Smith, and Mervin Wayne Bobb.

Georgina Alec will attend Notre Dame College at Nelson; Patricia Ann Campbell will train for nursing at St. Paul's, Vancouver; Lorraine Anna Adolph will study home economics and sewing at a vocational school; and Mary Madeline Peters will take a practical nursing course.

### AAU MEDAL

The graduation ceremony was also marked by the presentation of the Amateur Athletic Union of Canada award — the Tom Longboat medal for outstanding Indian athlete in Canada in 1958 — to Teddy Joe.

The presentation was made for the AAU by Earl F. Anfield, assistant Indian commissioner for B.C.

Valedictorian was Benedict Pierre.

### MORE AWARDS

Other awards: Religion, Benedict Pierre; English, Georgina Alec; general application, Mervin Wayne Bobb; history and

UBC Extension Department award for outstanding girl graduate, Patricia Ann Campbell; school spirit, Mary Madeline Peters; sportsmanship, Marjorie Agnes Smith; home economics, Lorraine Anna Adolph; most promising students in Grade XI, Teddy Joe, Stanley Joe, Josette Antone; altar boy of the year, Gabriel Jack; religion, Linda Joe.

## 25 Graduate From B.C. Indian Schools

Twenty-five high school students recently received diplomas in Indian Residential Schools in B.C.

Eighteen students graduated during impressive ceremonies held at Kamloops Indian Residential School June 3, while seven students received their diplomas at graduation exercises held at St. Mary's School, Mission, May 31.

"Life will never be quite so wonderful as it has been here," Father John Hennessy, O.M.I., told the graduating class at Mission. "And even up in Heaven, when St. Peter shows you all the wonders there, you who have had the privilege of being part of St. Mary's, will say to St. Peter rather wistfully: 'St. Peter, have you ever seen St. Mary's?'"

Referring to the modern trend towards integration, Father Hennessy reminded students that a programme of integration had been in operation for many years at St. Mary's through participation in sporting and cultural events. Integration, he said, should not be looked upon as "a new-found remedy" which, like the TV ad for Anacin would bring "fast, fast, FAST relief to the problems arising naturally out of the blending of two races and two cultures."

## Sugar Cane Girl St. Paul's 'Grad'

Catherine Sandy, 21-year-old Indian girl of Sugar Cane has graduated as a registered nurse, reports Indian Agent Bill Christie.

She completed her graduation exercises at St. Paul's Hospital, Vancouver, and is now working at Miller Bay Hospital, near Prince Rupert.



# Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye  
Oyate wani kte . . . !

(Grandfather, shown thy mercy,  
Grant that my nation live!)

Edited by Gontran Laviolette, O.M.I.

## Chapter 10

### The Rescue

(CONTINUED)

Hanwi has positioned herself night before. It was in direct line to the chief's lodge. Groups of ponies were tethered along the route that first night and it appeared now that it was the same. She would use the ponies for cover again.

Last night Hanwi was bold and careless, but tonight she felt nervous and overcautious. She was seeing imaginary figures and hearing footsteps coming her way. The stars seemed to throw more light than ever before and her feet were shuffling and her skirts made as much noise as a thinly scraped rawhide dragged over a rough surface.

She found it difficult to judge the correct hour for action and when the time came, it was by sheer force of will she drove herself to start, but when she got over her nervousness, she was again bold, cool and intent in purpose.

Meanwhile, the Winker was prepared for a battle tonight as he impatiently waited for his brave lover's coming. The knife and the bow and arrow—even a strong spear were in his easy reach. Finally the visitors had all gone home to sleep, only the chief and his two wives now lay breathing heavily in sleep. The only light within was the dull blue that penetrated through the white hide tipi.

It was like an eternity of torment for the Winker. He lay positioned close to the tipi wall and the rawhide bars that walled him in. He had grown familiar with every sound inside and outside and waited for sound of his lover's coming. But it seemed, now, that she would never come, and his anxiety and worries increased more and more. The faint scratching like a mouse near his head made him jump. He signaled an answer, and Hanwi spoke in his ear.

"From the foot of your bed—tipi loose—at end of bars."

The bow and arrow came out first, then the Winker came feet first with the spear in his hand. Hanwi picked him up like a child and swung him on to her back. She straightened to find the Crow chief calmly standing before them. He showed no intent to fight. The woman let her lover drop and the three faced each other. It was a tense moment, to put it mildly. The chief carried no

visible weapon. He drew near Hanwi and stared into her face. The Winker was on his feet and was standing almost abreast to the chief. Without turning his head to the Winker, the chief in his broken Lakota tongue, asked: "Tuwe?" (Who is it).

The Winker answered "Cante-Winyan" (Heart - Woman). A smile came on the chief's face, pointing in the direction of the buffalo pony tethered close by, the chief said, "Icu!" (Take it).

Hanwi shook her head. The chief then stepped close to the Winker and kissed him; then he turned and kissed Hanwi. Dropping his head he motioned for them to go.

When Hanwi paused and looked back they saw the Crow chief still standing where they had left him. She turned and soon the veil of space shut out the chief of a race that were the deadliest enemies of the Lakota race. The chief had loved his child. So great was his love that it came alive in any object that recalled to him the thought of his son. Perhaps the chief would one day die because of his love for his son. He very nearly came to such an end a few moments ago. When he stood unarmed to say farewell to one desperate prisoner who was ready to strike like a deadly snake if he made one false move.

When Hanwi paused for breath on the last rise overlooking the silent camp, the Winker hinted at a pony raid.

"I will go and take a couple of ponies to ride," he suggested.

"No," replied Hanwi. "You are in my care, now keep quiet;" then she added, "When a thief escapes he does not risk immediate return, he keeps running, he knows it is best."

Hanwi had done all that she wanted to do; the scare she just had had almost killed her. She had refused the chief's pony, because, in her way of thinking, once the Crows knew of their chief's action, the chief would never again have the confidence of his people. And how little she had known the man, she could not force herself to be cruel to him. What the Crow chief had done that night was kept a secret.

What the Crow chief's people would do after they had learned of the escape of the Lakota captive was something Hanwi would

rather not think about. She had heard of too many similar instances that had come to a tragic end. The chief's power and influence could not always prevent crime. The call of revenge still burned in the hearts of the parents and relatives of the Crows the Lakota warriors had killed before their eyes.

## Chapter 11

### The "Skibibi Wotahe"

Before Hanwi covered any appreciable distance to warrant a chance of evading capture, dawn appeared and rapidly made way for day. She noticed that they had left the badlands far behind, and that the country ahead was rolling and open. The draws were sparsely wooded with small bushes. Wherever one looked, rocks could be seen. A short distance ahead, down a ravine, a small grove of willows hinted that water was nearby. It was the nearest offer of cover, now that daylight had come; when they finally reached the place, to their joy, they found water there. They had not seen the high-cut bank that faced the little grove, nor the tiny spring at the base of the bank that formed a pond of clear water in the centre of the grove.

From the time she left the Crow chief's tipi, Hanwi had stopped only three times to rest

When the Crows would hear of Eagle Bird's escape, the country would be thoroughly combed. Eagle Bird was in no condition to ride, not even astride a pony's back; ponies leave too many tracks. Only fast and long travel could keep him ahead of death. Presently Hanwi chose to travel on foot.

and it was just but a few moments each time. She had absolutely refused to let her lover walk: "Not until tonight, after you make a walking stick to help you," she would say.

When they, at last, stopped for the day, the woman said: "I do not like the prospect of the coming day, I believe it's going to be too bright and calm. Did you see the big streak we made in the heavy dew?" she asked.

The Winker answered: "Even before you saw it, I knew we were to leave a dew trail, but I guessed you had not considered such a thing when you refused the Chief's pony and my offer to take ponies along."

Hanwi laughed loudly, seemingly quite amused at her own stupidity and at the accusation of her lover. She showed so much mirth that, finally, her lover had to join her in laughter.

(To be continued)

## News In Brief

(The Indian News)

AN INDIAN AND METIS Friendship Centre has been opened in the Aldous Building, 376 Donald St., Winnipeg. Here newcomers to the city can find counsel and help. The centre has a lounge where Indians and Metis can meet socially. The idea is to help them bridge the gap between rural and city life.

CHIEF ALFRED JAMES COOK, a Cree who heads the Saulteaux band from Bloodvein Reserve in northern Manitoba, was the first Indian to contest a seat in the provincial legislature. He ran in the scattered Rupertsland riding.

SARCEE INDIANS in Alberta played host to 350 guests, mostly non-Indians, at a brotherhood dinner on the reserve sponsored by the Calgary Brotherhood Council and the Calgary Citizenship Council.

INDIAN PERFORMERS from the Tsartlip and Tsaout bands on Vancouver Island took part in the first all-Indian talent show ever held in the Brentwood area of Victoria.

TWENTY INDIAN GIRLS from St. Paul's school in North Vancouver competed against 66 non-Indians in an Irish dancing

contest. Three of them carried off first, second and third prizes.

TWENTY INDIANS from Alberta and the Northwest Territories have just finished a 10-week course in carpentry at Edmonton. It was designed to help them build new houses on their reserves and to find jobs on neighboring construction projects. After a similar course last year, one man went back to his reserve at Hobbema and was mainly responsible for the construction of 11 new homes there.

MORE THAN 100 pictures from 18 painters were on display at the second annual art show of the Ohsweken painters' group of the Six Nations Agency near Brantford, Ont. The exhibit drew viewers from many parts of southern Ontario.

TALENTED PUPILS from the Ermineskin Indian School in Alberta presented a program over Red Deer's television station, CHCA-TV, on March 23.

SERPENT RIVER Home-makers' Club sponsored an amateur show on the reserve in the Sault Ste. Marie Agency with 26 taking part. Later the show visited other reserves.



# A Visit to Shubenacadie

By J. S. Morrison

OBLATE MISSIONS,  
SPRING, 1959

## Part Two

I received a warm welcome from Father Collins, who conducted me on a tour of the buildings and told me much of the history of this interesting Mission. The School is one compact unit. Kitchen, dining rooms, laundry, store-rooms and play-rooms (with television) occupy the basement. There are quarters for the Principal, offices and classrooms on the ground floor. A corridor opposite the main entrance leads to the spacious and well-polished Chapel. On the second floor is the Convent for the Sisters of Charity who teach in the School, with the remainder of the space and all of the third floor devoted to neat and airy Dormitories for the children.

Outside are the usual farm buildings for there is a farm of 145 acres and a herd of 25 pure-bred Ayrshire cattle. There are also homes for the workmen and a manual-training shop for the boys.

The Residential School at Shubenacadie was built to serve the needs of the Indians in Canada's Maritime Provinces. These Indians are mostly Micmacs. The Micmacs, by race and language, are part of the Algonquin family. "Wabanaki" is the generic name for Algonquians of "eastern woodland culture" and includes six tribes, three of which are represented in Canada — Micmacs, Maliseet, and Abenaki; three of which are now found in the eastern United States — Passamaquoddy, Penobscot, and Wonenock. Early French Missionaries referred to them as "Souriquois" or "Gaspésians". The Micmacs' own name for the tribe was simple: — "Elnu", which meant "the people". The origin of the name Micmac is obscure. A writer in 1888 records that they also named themselves "MEGUMA-WAACH", which may have been distorted to the present designation.

In the early days of European contact, the Micmacs lived on the tip of Gaspé in the Province of Quebec and throughout the Maritimes. There were also probably Micmacs in Newfoundland. Trading, fishing, hunting and warlike expedition took them to the St. Lawrence River at Rivière du Loup and Tadoussac, to Anticosti in the Gulf of St. Lawrence and to the northern shores of Labrador.

Micmacs today reside at Restigouche and Maria on the south shore of the Gaspé Peninsula; in New Brunswick, at Eel River on the Bay of Chaleur, at Eel Ground, Burnt Church and Red Bank on the Miramichi Bay and River, and at Big Cove and Indian Island on the Richibucto

River. Smaller groups live at Bathurst, Buctouche and Fort Folly. In Prince Edward Island the Micmacs live on Lennox Island off the north coast. These are all old Micmac sites.

In Nova Scotia a plan for the re-settlement of Indians was begun in 1944. Two Reserves were chosen as centres, one at Eskasoni in the southern part of Cape Breton and the other at Micmac, just four miles from the Shubenacadie School. Not all the Indians reside at these centres. Some have elected to remain on some 20 old Reserves such as Pictou Landing and Truro. There are about 1,500 registered members of each of the two larger centres. All of the 4,700 Micmacs in the Maritimes are Catholics. On the Reserve at Micmac I noted that St. Catherine's Church and the Sisters' Convent were the centre of the bustling little community. Fr. Henry Boudreau is Pastor of Micmac and Principal of the day-school, in which six Sisters of Charity of Halifax teach.

The Micmacs were honoured by His Holiness Pope Pius XII in the person of an outstanding member of the tribe — John Pictou of Lequille, near Annapolis Royal — on August 23rd, 1955. Mr. Pictou was decorated with the medal "Pro Ecclesia et Pontifice" and the presentation was made by the Bishop of Yarmouth, Most Reverend J. Albert Lemenager, D.D., on the occasion of the Acadian Bicentenary.

Shubenacadie was always a centre for the Indians. As early as 1698 the Abbé Thury built a mission-centre in the vicinity. The best-known Missionaries of the Micmacs, — though not the first (there were priests on the scene as early as 1629), — were Fr. Pierre Maillard and Fr. Jean Louis Le Loutre. The former lived near Whycocomagh in Cape Breton from 1735, visiting from there the Indians of Nova Scotia and Prince Edward Island. Fr. Le Loutre arrived in Louisbourg from France in August 1737. He spent a year of study with Fr. Maillard and, on September 30th, 1738, began his ministry to the Acadians and Indians on the mainland of Nova Scotia exclusive of the Antigonish district which Fr. Maillard retained. In 1741, Fr. Le Loutre handed over the Acadian parishes of Cobequid (present-day Truro) and Tatamagouche to the care of Abbé Girard so that he himself could devote all his time to the Indians. It was then he erected a Church and Rectory at "Chigabénacadie" on land adjoining the present School farm. There is no trace today of the old Church or Mission. A plaque in the Provincial Public Works'

Building in Shubenacadie commemorates its existence but not its exact site.

Fr. Le Loutre served the Mission until 1752, though his ministry was often interrupted during those troubled years. He retired in 1752 and was succeeded by Fr. Manach, one of a list of many zealous Missionaries who have served the Indians to the present day.

There were 80 boys and 79 girls resident at the School when I visited it. The Sisters of Charity of Halifax teach the children and supervise them at work and at play. I was greatly impressed by the happy demeanour and healthy appearance of the children. They showed real attachment to Fr. Collins and to the Sisters. There are 11 Sisters at the School and they are truly more than teachers to the children. To those whom mischance had deprived of normal family life or parents, the Sisters were indeed the kindest of parents. Some of the children were so young that one could only say that they were being "raised" by the good Sisters, rather than merely educated.

Unlike other Oblate Schools, Shubenacadie had no Oblate Brothers on the staff, but I was assured by Fr. Collins that this was due to a shortage of Brothers at the present time. (Brother John MacDonald, O.M.I., is now stationed there.)

I left the School after a most pleasant visit, more than ever impressed by the wonderful work done in these institutions by the Oblates of Mary Immaculate and by the many Sisters who are their co-workers. "Shubenacadie" is now more than a melodious placename to me; it is a happy memory. Incidentally, the placename is also of interest: "segub'un ak'adue" — "the place where wild potatoes abound". "Segubun" was the native potato or ground nut. It is variously known as the wild potato or wild carrot. It grew in abundance here and was boiled and eaten as a vegetable.

In a short visit I had learned much about Shubenacadie, "the place where ground-nuts abound". I will always remember it as a place where charm and tranquillity, happiness and hospitality also abound!



On the occasion of visit to Indian reserves and schools in Western Canada, Hon. Ellen Fairclough, minister of Citizenship and Immigration, called on the Assiniboia High School in Winnipeg, where 125 young Indian students are attending junior and senior high school courses to grade 11.

The above photo shows Mrs. Fairclough studying a painting made by Miss E. Lerat (left); Father O. Robidoux, OMI, principal of the school and Indian Affairs director Col. H. M. Jones are to the right. Mrs. Fairclough visited the residential school located on Academy road and was able to note the immediate need for an adequate recreation hall, a chapel and more classroom facilities.



## Norway House R.C. Residential School

### Not To Old To Learn!

Left: These pupils took in from 20 to 30 hours of evening classes. Seated, l. to r.: Jemimah Bee, Gertie Miswagan, Eve Budd, Adelaide Miswagan, Mary-Jane Miswagan; standing: Sister St-Leon, senior teacher; Gertie Apetagan, Nelson Scribe, Edmond Menow, Sister St-Joseph, other night class teacher.

Far right: Nelson Scribe of Norway House, author of an article on this page. Nelson received the "best attendance" prize for his thirty hours of night classes in 30 days.



### Happy to Study at Night

Nelson Scribe

The old Indian way of life is almost completely a thing of the past for the new generation. By and by still more new things will be introduced into our old way of thinking. Yet we are still very far away from a complete understanding of our White brother's way of life. It is not that it is so hard, but it takes time to realize how differently they think and feel. Even if I have been living in contact with some of them for over 35 years, it seems not so long ago that I have started to know them. It is up to me to make a real serious effort to better understand them.

My first effort is to try to better understand their language, inasmuch as I can have some spare time. My first main occupation is still to earn a living for my family and myself, as long as I remain in good health. The study of their language will help us get a better picture of the White's ways of thinking. This, though, is but a step. One can talk their language and still be a world apart, live in the same house and not be neigh-

bors. The solution is not only language, but school in all its aspects. I wish I had gone longer to school when I was a child. This, though, is not my fault. I liked to go to school very much, but my parents who did not understand as much as we do today the importance of school, kept me home to help around the house.

I am happy to be able to take in evening classes. It helps me very much to make up for what I did not get when I was young, and to help me get ahead. If I may suggest, I wish we could start earlier next year, right away after freeze-up, till late March, just before break-up. Also, each week, the students should make a speech before a crowd to get over this hesitation to speak in public. The teachers too will then understand more accurately the progress of each pupil.

Many thanks to all who helped me, teachers and fellow students, and above all to God, who directs our every step in the path of life.

### I Go to School at 54

Edmond Menow

The first time I was coming to evening school, my family started to laugh at me. They said I was too old to go to school. I told them, although I was 54, one is never too old to learn. They thought they could ridicule me into quitting, but I never missed a class after I started.

Looking back now, I am really glad I went to these evening classes. My progress seemed very slow; I guess at my age one is somewhat hard-headed. But I did learn many useful things. I learned how to spell many words I already knew, to correct my pronunciation here and there; I picked up the meaning of many words I had already heard but could not exactly make out what they meant; I still do miss the mean-

ing of many words I hear, but I can now find out by myself just what they mean.

The biggest difficulty we still encounter though is the fact that we, and by we, I mean most of us all here at Norway House, still converse most of the time in Cree. Although this is not a fault, it nevertheless slows down the speed of acquiring a mastery of the English language. If we were to speak English every day and all the time it would not take long for us to become fluent.

The reason I am very thankful for the evening classes: they have helped me to overcome this hesitation or reluctance to use English in my everyday life and to pass it on to my own children.

### Wikwemikong Girl Gets \$1500 Scholarship

Miss Evelyn Peltier, student of the Wikwemikong Continuation School, has been advised that she has been awarded the Mason Foundation Scholarship, given to Grade 10 students living in a remote area.

This scholarship has a value of \$1,500, payable at the rate of \$500 a year, and is conditioned on attendance at High School, making successful achievement each year.

Evelyn is the 16-year-old daughter of Mr. and Mrs. Robert Peltier, postmasters at Wikwemikong, and granddaughter of Mr. Joseph Peltier. She is a typical carefree teenager, as much at home in a classroom as in the kitchen as mother's helper, or tearing down the road on her brother's bike singing some popular song.

Witty, the life of the party, Evelyn has always been a brilliant, hard-working student. Her teachers and friends agree that no one ever deserved the award better.

She will attend St. Joseph's College, for Grade 11 next September.

This scholarship is in the particular interest of prospective teachers and it is hoped that she may keep this occupation in mind, as a future vocation.

This information was released through Mr. B. A. Hoy, inspector of separate schools and secretary of the W. E. Mason Scholarship Committee.



Five Indian girls who attended St. Joseph's Girls' College, North Bay, Ont., during 1958-1959, were promoted this summer.

They are: first row, l. to r.: Priscilla Hill (Upper School), Jeanette Corbiere (grade 12); second row: Evelyn Peltier (grade 12, scholarship winner), Sara Webkamigad (St. Joseph's College, Upper School); at the back: Marion Beaucage (grade 13).

### Book Review

Indians and Other Americans. Harold E. Fey and D'Arcy McNickle. Harper. \$3.75. 1959. 220 pages. Appendix. Footnotes. Index. The authors describe the ways in which change and resistance have affected the Indian people. They attempt to explain the paradoxes of the Indian situation and to clarify the confusing issues involved. Author McNickle is a member of the Flathead tribe.



SAANICH WEDDING: At Assumption church, West Saanich, Thelma Sampson was married to Norman Underwood, by Fr. William Mudge last June.



## Bishop O'Grady's Silver Jubilee

Most Reverend Fergus J. O'Grady, O.M.I., was born in Macton, Ontario, on July 27, 1908. The family soon moved to Saskatchewan and so his early schooling was in the local schools of Allan, Saskatchewan. Having completed his High School studies at St. John's Juniorate, Edmonton, he entered the Oblate Novitiate at St. Laurent, Manitoba, in August 1927. His course in Philosophy was made at Lebret, Saskatchewan. He pronounced his Final Vows as an Oblate on September 8, 1931, at Holy Rosary Scholasticate, Ottawa, where he completed his studies in Theology. He is the first graduate of Holy Rosary to be raised to the episcopal dignity. Bishop O'Grady was ordained to the priesthood on June 29, 1934, in St. Paul's Cathedral, Saskatoon, by Most Rev. G. Murray, C.Ss.R., Bishop of Saskatoon. His First Obedience took him to St. Augustine's Parish, Vancouver. His long career of service to the Indian missions and in the field of Indian Education began the following year when he was assigned to St. Mary's Indian School, Mission City, B.C. In 1939, he was appointed Principal of the Indian Residential School at Kamloops, a post which he filled for the next thirteen years. In 1941, he became a member of the Provincial Council and served on that body for twelve years. In September 1952 he was appointed Superior and Principal of Cariboo Indian School, Williams Lake. In December of the same year he was elected as Delegate to the Oblate General Chapter held in Rome in 1953. Upon his return from Rome, he was appointed Provincial of St. Peter's Oblate Province with headquarters in Ottawa. It was while serving in this capacity that he was chosen by the Holy See, in December 1955, to be Vicar Apostolic of Prince Rupert. On March 7, 1956, at Feast of St. Thomas Aquinas, in St. Augustine's Church, Vancouver, he was consecrated Titular Bishop of Andeda, Vicar Apostolic of Prince Rupert, by Most Rev. William M. Duke, D.D., Archbishop of Vancouver. Since that time he has given his missionary Vicariate the dynamic leadership so necessary to meet the challenges of its rapid development!

(Oblate Missions 8/59)

### Gladstone Hall

The official opening of their new Senator Gladstone Community Hall was a proud day for the Blood Indians. The hall bears a name that will keep the pride alive; it is architecturally attractive; and above all it will serve the reserve well as a community social and recreational centre. We congratulate the Bloods on this evidence of their progress.



About 800 Micmac Indians gathered on Indian Island near St. Peter's for their annual mission, given this year by Rev. Father Anthony, O.S.A. Above is a group of chiefs including Grand Chief Gabriel Silleboy; Grand Captain Simon Denny; Captains, Donald Marshall, Mem-

bertou; Sandy Marshall, Barra Head; William Silleboy, Whycocomagh; Richard Piorro, Nyanza; Chief Ben Christmas, Sydney and Captain Noel Marshall, Barra Head. At left is Grand Chief Big Bear, Gabriel Silleboy. (Photo Courtesy of "The Casket")

## 700 MICMAC ATTEND MISSION

(The Casket)

The annual four-day Indian Mission held by Micmacs on Cape Breton Island was conducted this year by Rev. Father Anthony, O.S.A., of St. Augustine's Monastery.

Dozens of wigwams, tents and a few huts were erected on Indian Island in the Bras d'Or Lakes near St. Peter's to accommodate the family groups living on the island during the mission.

Some 700 Indians from various Cape Breton reservations took part in the mission, and the crowd was swollen by hundreds more from Sydney and Eskasoni reservations for the Sunday services.

The colorful procession of the statue of St. Anne, particularly reserved by the Micmacs, was held on Sunday, followed by talks by Father Anthony, Father Paul MacNeil of St. Peter's, Father MacDougall, St. Peter's, and Father MacDonald, Eskasoni. A lengthy address in Micmac was given by Grand Chief Big Bear, Gabriel Silleboy.

Monday, a Requiem High Mass was offered for the repose of the soul of the late Msgr. Donald MacPherson, a dear friend of the Micmacs. The choir of Indians sang a soul-stirring Gregorian Requiem in the Micmac tongue.

The mission concluded with the outdoor Stations of the Cross, with all prayers and hymns in Micmac, following which the papal blessing was given. A council meeting of Micmac leaders later proposed that microgroove recordings of the traditional sacred hymns and folklore songs of the Micmacs be made for posterity. The chiefs expressed their gratitude to Father Anthony for his willingness to arrange this.

Present for the mission was Peter Francis of Barra Head, oldest Micmac on Cape Breton. Indian Island, a mission of St. Peter's is sometimes called Chapel Island, St. Anne Island, and by many of the Micmacs, Holy Island.

THE BLOOD BAND in Alberta contributed \$500 to the Canadian Red Cross, bringing to \$2,190 the amount given over the past five years.

## Annual Indian Pilgrimage To Ste. Anne de Beaupre

Ste. Anne de Beaupre, Que. — Descendants of the Indians who were among the first pilgrims to visit the little 1658 Stee Anne de Beaupre Shrine of Wonders made their annual visit to the shrine here on July 5.

They assisted at Solemn High Mass, at Benediction of the Blessed Sacrament and veneration of the holy relics of Saint Anne in the afternoon. The evening before, those who were already at the Shrine took part in the candlelight procession.

Devotion to St. Anne was a distinct feature of the faith of the newly-converted Indians from the very beginning.

The Hurons were the first tribe to go to Beaupre on an organized pilgrimage. They had then settled on St. Michael's Heights, now called Ste. Foy, close to Quebec City.

On a June morning in 1671, accompanied by their missionary, Father Chaumonot, the Hurons embarked in their bark canoes on their way to Beaupre. Aided by the wind and the tide, they went quickly down the river singing hymns in honor of the Blessed Virgin and of her holy mother. On reaching the shrine, the chiefs of the nation presented the homage of their people to their sweet patroness, and offered her gifts. The moth-

ers placed their children under her protection.

Other tribes soon followed the example of the St. Michael Hurons. They came from the most distant missions: from beyond Beauce, Gaspé, Cape Breton, the Gulf of St. Lawrence, the banks of the Saguenay, Hudson Bay and from the shores of the Great Lakes. For nearly two centuries, Algonquins, Montagnais, Malecites, Abenakis, Micmacs and even Iroquois came each year to make the novena and celebrate the feast of St. Anne at Beaupre.

Often they brought with them the remains of relatives whose dying wish had been to rest in the shadow of the Shrine at Beaupre. The remains of seventy-one Indians are still buried in the old cemetery, close to the Memorial Chapel.

A group of Micmac Indians, it is told, were camped on the shore at L'Islet when Father Delage, pastor of the place, said to a squaw: "Why cross the river and go to Beaupre when you have Good St. Anne on this side, Ste. Anne de la Pocatière?" The woman replied: "Your St. Anne! Your St. Anne! What is she, compared to St. Anne of the North?" And the Micmacs embarked again, rowing toward the north shore where stood the beloved shrine of Ste. Anne de Beaupre.



## First Indian Boy Joins Prince Rupert Lay Apostles

The first Indian boy to join the Oblate Frontier Apostle movement left Vancouver recently to spend a year as a volunteer working with the Oblate Fathers in the northern missions of B.C.

He is Peter James, 21-year-old electrician from the Katzie Reserve, near Hammond.

Former graduate of St. Mary's Indian Residential School, Mission, Peter is the eighth young man to give up a year of his life to work in the Oblate Missions. Centred at Prince George, he will help on the construction of new Catholic schools in the Vicariate of Prince Rupert.

## Father Jacobs

(From page 1)

The day's celebration started off with a Mass of Thanksgiving at St. Regis Church. The St. Regis School Glee Club sang the Mass and school children, dressed in red, white and blue attended.

Following the Mass, the altar boys formed a guard of honor as Father Jacobs left the church for the basement where numerous presentations were made to him.

The children stood in the aisle downstairs and sang "Thou Art A Priest Forever" prior to the actual presentations.

Alice Day and Keith Mitchell read an address and Willie Oakes and Patricia Francis presented Father Jacobs with a large basket of flowers, at the same time expressing thanks on behalf of the Indian settlement. Louise Pauze and John Oakes made another presentation, that of a sum of money, a gift from all school children of the St. Regis village school.

Representatives of the student body, the graduating class, members of the clergy, the entire teaching staff, Sisters of St. Anne, representatives of the tribal council, officials of the Indian Agent's office and other friends were among those present at the dinner.

Father Jacobs thanked the children and those responsible for "the wonderful surprise and honor you have given me." He went on to tell the young children of the advances being made by the Indian people and how delighted he was to see young Indian men and women graduating from high schools and universities and going on to become doctors, lawyers, nurses, priests and nuns.

"Education is very valuable and you should co-operate with your teachers. They are working as hard as they can to help you," he said.

Patrick Clarkin, supervisor of the Indian schools, also spoke to the children, emphasizing the value of education and of keeping the Indian language and nature.

# Andy Paull Dies Of Heart Ailment

By REV. H. I. BADER

Death stilled a native voice July 28 that Canada will never forget.

It was the voice of Andy Paull, whose classic verbal battles with municipal, provincial and federal governments will be forever recorded in the annals of Canada's Indian history.

Death came at the age of 67 after a prolonged heart ailment to the champion of Indian rights, the founder and president of the North American Indian Brotherhood.

While his ancestors fought the white "invaders" centuries ago in a bloody struggle for their land, Andy Paull battled with words in the law courts, the council chambers, and even at the federal Senate's conference table, where he once merited the personal congratulations of the then Prime Minister of Canada, Mr. R. B. Bennett. He was fighting for the rights of his people.

This apostle to the country's 150,000 Indians dedicated his life to their betterment, and he won for them many benefits and privileges to accomplish his goal. "I want Indians to be able to live in comfortable homes with all the amenities they can afford," he once said. "I want them to fit into Canadian life as respected human beings."

Born into B.C.'s Squamish tribe, he at one time indicated a desire to become a priest. At the age of seven he was chosen to learn the ways of the white men so he could speak and act for his natives. At 15, he was placed with a Vancouver law firm where he learned all about

legal procedure and mastered Canadian legislation on Indian affairs.

Then he proceeded, through proper legal channels, and with the acumen of an eloquent and brilliant lawyer (all he seemed to lack was the diploma), to have much of this legislation changed and improved.

For his work for the Church—he was always closely associated with the Oblate Fathers—in bettering the living conditions of his people, particularly in education, Andy Paull earned the singular papal honor of the "Pro Ecclesia et Pontifice" Medal.

A Solemn Requiem Mass was offered for the repose of his soul Saturday, August 1st, at 10 a.m. in the historic St. Paul's Church, built on the North Vancouver reservation by his tribesmen some 80 years ago.

During his years of championing the cause of his people, he reached his greatest triumph two years after he founded the North American Indian Brotherhood when his efforts brought about a national government commission to study Indian problems across Canada, recommending changes in the Indian Act.

Even on his death bed, he wasn't through fighting. The Squamish leader planned another trip to Ottawa to battle for Indian land and waterfront rights.

"I'll go on a stretcher if I have to," he said.

But Andy Paull was called to a far Higher Court to receive his reward. Someone else will have to go to Ottawa. **R.I.P.**



Most Rev. J. J. Navagh, Bishop of the Diocese of Ogdensburg, dedicated a bronze and marble memorial to Saint Isaac Jogues, early Jesuit missionary and discoverer of Lake George, at colorful rites at St. Mary's Church in Ticonderoga, N.Y., July 26.

Among dignitaries attending was His Exc. J. A. Van Houten of the Netherlands Embassy in Washington, D.C., who was presented a 350th Champlain Anniversary Festival gold medallion in recognition of the protection afforded Father Jogues by the early Dutch government in Albany and New Amsterdam.

## Fairclough Sees Indian Act Changes

Calgary — Immigration Minister Ellen Fairclough said August 3 changes in the Indian Act will likely result from her current tour of Western Canada reservations.

"Much of the housing is definitely poor. Without wishing to press the Indians faster than they wish to go, much can be done to help them in this field."

## Indian Band Takes Control Own Revenues

Hon. Ellen Fairclough, minister of citizenship and immigration and superintendent general of Indian Affairs, has made the following announcement:

"The 1,850 Mohawks of the Bay of Quinte became Canada's first Indian band to assume control over the expenditure of their own revenue."

The Mohawks, who live on the 17,142-acre Tyendinaga reserve, just east of Belleville, Ont., can now issue cheques from their own bank account to cover spending from bank funds. Formerly Tyendinaga accounts were paid by the federal treasury from band funds upon resolution from council.

The Indian Act of 1951 permits a band to assume control of its own expenditures. A council must submit to the minister of citizenship and immigration its annual budget for approval in principle. This year's budget of the Mohawks provides for repairs and insurance for band buildings, hydro and telephone accounts, salaries of band employees, fire protection, relief and grants to scouts and ploughing associations.

The policy of the Indian Affairs Branch is to turn over to Indians the management of their own affairs in progressive stages while maintaining a responsibility to individual Indians to safeguard their assets in band funds.

## Mike O. Jacobs

Funeral for Mike Ositakete Jacobs, 90, a great-great grandfather of more than 86 direct descendants, was held Wednesday at the Caughnawaga Indian Reserve, seven miles south of Montreal.

Mr. Jacobs died May 17 at his home on the reserve. Requiem Mass was celebrated at St. Francis Xavier mission on the reserve and burial was in Katri cemetery.

Mr. Jacobs, a construction worker for many years, retired 20 years ago.

Survivors include two sisters and a brother, 23 grandchildren, 54 great-grandchildren and nine great-great-grandchildren.